THE PACIFIC

A religious and family paper

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Pacific Theo. Sem Reading Room

THE NEW YEAR.

The clock struck twelve in the tall church tower,
And the old year slipped away,
To be lost in the crowd of phantom years
In the House of Dreams that stay
All wrapped in their cloaks of gray.

Then swift and sweet o'er the door's worn sill
Came the youngest child of Time,
With a gay little bow and a merry laugh,
And a voice like bell a-chime,
Challenging frost and rime.

He found there was plenty for him to do,
The strong and the weak were here,
And both held out their hands to him,
And gave him greetings dear,
The beautiful young New Year.

"You must bring us better days," they said;
"The old year was a cheat,"
Which I think was mean when the year was dead,
Such fate do dead years meet,
To be spurned by scornful feet!

"I bring you the best a year can bring,"
The newcomer stoutly spake,
"The chance of work, the gift of trust,
And the bread of love to break,
If but my gifts you'll take."

The noblest thing a year can lay
In the lap of you or me,
The brave New Year has brought this day,
It is Opportunity,
Which the wise are quick to see.

—Margaret E. Sangster.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 5, 1905.

The Pacific Coast in Brief.

Senator Bard is to be commended for remaining at his post of duty in Washington instead of coming to Sacramento to work for re-electiion.

Word has come that the Morning Star reached Ponape the 18th of November. The Carrie and Annie is expected to arrive in San Francisco soon.

On the 29th of December, $69,000 had been pledged for the Y. M. C. A. building in Spokane. It was thought that the required amount, $75,000, would be reached by January 1st—the limit of time.

Los Angeles has 145 churches. The leading denominations are represented as follows: Methodist Episcopal 25; Presbyterian 18; Baptist 16; Congregational 15; Episcopal 10; "Christian" 10; Catholic 8; Lutheran 5; Methodist South 4; United Brethren 1. There are two Jewish churches.

The Prohibition party vote in California in 1904 was 7,380. In 1900 it was 5,024. The largest vote was in Los Angeles county, being 2,299, an increase of 656 over that for 1900. San Francisco county vote was 334, a gain of 72 over that of 1900. In Alameda county it was 353, a gain of 41. The second highest vote was in Santa Clara county, 400, being an advance from 268 for the year 1900. Fresno county cast 169 votes in 1900 and 330 in 1904.

The California Voice states that the prohibitionists of Oakland are planning to nominate a municipal ticket for the election in March. In that connection it is said: "A more active campaign than ever is possible in Oakland, as many of our people who have heretofore been inclined to give the Anti-Saloon League a free field to carry on the local agitation, after six years of fruitless effort and with no appreciable inroad made upon the license system, have come to the conclusion that the prohibition party plan is the better, and in the end the quicker way."

A Washington correspondent of an Eastern church paper writes as follows: "For us the present conditions of Washington mean opportunity. Washington is the key-stone of the Pacific arch, the empire state of the Northwest, the gateway to the Orient, the future home of many millions of people. Puget Sound is the last Mediterranean in the circle of the globe and the seat of future power. I envy my great-grandsons who will live a hundred years hence. We are from everywhere, but mostly from the Mississippi valley. A town in Eastern Washington has 624 people; 51 of them came from New York, 41 from Illinois, 39 from Missouri, 38 from Ohio, 36 from Oregon, 35 from Indiana, 34 from Iowa, and on down, with 38 states and 22 foreign countries represented; 493 are from other states, 21 are natives of Washington and 110 from foreign countries."

If the date on the label of your paper does not read "1905," please try to make it so read very soon. We rely on the hearty co-operation of all in the effort to keep the paper on its way. This is no dun for subscription. We do not dun our subscribers. We do not stop sending the paper at the expiration of the time for which payment has been made. To do this would make us lose many names from our list which we could not get back without considerable effort and expense. Accordingly, this is simply a reminder that The Pacific is an indispensable Congregational aid, one most worthy consideration, and that it can be maintained only by the thoughtful interest of all. For several months we have not sent out statements as formerly, hoping that our friends would watch the labels and remit just as soon as they could. In all probability we shall have to return somewhat to the old plan, not sending out the statements, however quite so often as during the last few years.

The Pacific enters its 55th year this week. There lies before us, as these words are written, a copy of the first issue, which was printed in August, 1851. It is doubtful whether it can be kept for another half century. It has been loosened from its binding and is somewhat dilapidated. As we look at it we notice that the subscription price is $8.00 a year. The names of the editors are: J. W. Douglas, J. A. Benton, S. H. Willey and T. D. Hunt. Only S. H. Willey survives. A more devoted friend the paper has never had, and it has had many who have stood by it nobly. As we contemplate in part what The Pacific has been to Congregationalism and the church kingdom on this coast, there comes a profound impression that no institution or interest of any kind has ministered in that way more effectively. Every year of its existence it has shown itself worthy to live. At the entrance of the New Year we say to Dr. S. H. Willey and to Deacon S. S. Smith, whose service of nearly twenty years is well known, The Pacific has you ever in remembrance; you have made it possible for it to be and to continue to be. Glad are we that God has given to each of you upon the earth many years beyond the three-score and ten; and, believe us, beloved veterans, when we say that still are your years widely helpful years.

The Boston Transcript quotes the Rev. Dr. Dunning of the Congregationalist as saying that he believes the time will come when the great denominations will endow at least one newspaper. Dr. Dunning says further: "The denominational newspaper is almost the only means by which intelligent unity and co-operation of the whole denomination can be secured." Inasmuch as the Pacific coast is destined to be, some day, the front door of this continent, we suggest that a beginning be made with The Pacific. If but one Congregational paper is to be endowed of course it should be the one on the Pacific coast. But Congregationalism in the United States should have at least two well established papers. We suggest the consolidation of the Advance and the Congregationalist and the endowment then of the consolidated paper

and The Pacific. But should we on the Pacific coast wait for any such consummation? We Pacific Coast Congregationalists are able to put our paper in that condition in which it can best minister to our interests, and we should not await any general action. There must always be a denominational paper on this coast, and there are just as many and as good reasons why it should be endowed as there are for the endowment of our colleges and our theological seminary. The editor and manager is too busy each week getting out the paper and attending to the business to give this matter any attention, but every little while there comes a profound impression that a move in this direction ought to be made.

The annual letter of the pastor of the First Congregational Church of San Francisco urges consideration of the endowment idea, and says in that connection: "If this church had an endowment fund of $100,000 carefully invested by the trustees and furnishing from $4,000 to $5,000 a year toward the current expenses of the church, it would make it absolutely certain that it would never have to move from its present location." It is stated that there is reason for the belief that some persons have already made provision in their wills for something toward such a fund, and others are asked to have this in mind and not to hesitate because the amount necessarily may be small. Dr. Adams says further: "There is a general impression in San Francisco that our loved church belongs where it is, but talking about it will never keep it there. When the time comes that it is difficult to raise money for current expenses, and the members of the church and society know that the property can be sold for enough to erect the best church building in San Francisco and leave them a handsome endowment fund beside, the temptation to do it will be very strong." We believe that for all time San Francisco should have a great down-town church, and we hope that steps will be taken to make it possible for the First Congregational to remain where it is. The experience of the last few years has made it evident that the church has made no mistake in remaining where it is. People attend the services from all parts of the city, and the results, both as to attendance and finance, are better than with the churches that have moved out. It is worthy of note in this connection that two pews have been rented by the St. Francis hotel, and they are usually filled. It is above all others, the church which is attended by visitors to this city, and this without regard to denomination. The membership at this time is 777, eleven having been received last Sunday. There were 85 additions during 1904, but the deaths, of which there were many, and the removals, leave the net gain only 19.

The Religious World.

Up to Dec. 25th, ninety-one presbyteries of the Presbyterian church in the United States of America had voted on the proposition for union with the Cumberland church, of which number eighty-two had voted in favor of the proposition.

Union Theological Seminary has instituted a Bible history course for children in the vicinity of the seminary who are from nine to twelve years old. Another thing, this, showing the emphasis which is being laid everywhere nowadays on the proper instruction and training of the young religiously.

Twenty years ago the Methodist Mission in Tokyo, Japan, bought twenty-five acres of land in the suburbs of that city, paying for it $5,000. The land has served for mission purposes all the years since that time and is now worth $50,000. It is thought that it will be worth at least $500,000 within the next quarter of a century.

Worth noting is the financial condition of the Presbyterian church at Monte Vista, Colorado, and what brought it about. It is said that the Christian Endeavorers both practice and preach the Tenth Legion idea. Result: All current expenses paid, a home missionary and two foreign missionaries supported and a church with no indebtedness. The membership of the church according to the last published statistics was 225.

The appointment by the English king of a commission to inquire into the matter between the Free Church and the United Free Church in Scotland, gives satisfaction generally in England and Scotland. It is to be hoped that they may be able to suggest at an early day a settlement of this trouble, which will be accepted by all interested parties. The high-handed action of the "Wee Frees" has disgusted fair-minded people the world over.

Bishop Bashford says that in Japan the missionaries are training the future leaders of the empire, as the prominent position of Christians in the cabinet, among the generals and in parliament already indicates. The bishop says further: "If Japan is not stranded through materialism, if she becomes a strong Christian nation, she is forordained to be the leader of the orient in the twentieth century." Concerning opportunities he says: "I have never seen such providential openings as greet us in Japan. English and Americans were never so popular in Japan as today, and the appreciation of Western learning and Western civilization, and I think I might add of the Christian religion, was never so high as now.

Our latest papers from London state that the remarkable revival in Wales is still spreading and is carrying all before it. Even in those localities in which the revival has not yet broken out the churches are filled with a great desire for the out-pouring of the Spirit. It is said that these revivals have started largely in prayer-meetings and in very many cases in meetings conducted by the young people. A correspondent of the London Examiner says that the revival has covered Glainorganshire almost completely and that with but slight exception all denominational barriers have been removed. The British Weekly publishes letters from several ministers expressing opinions as to the work. We quote a paragraph from one: "I am convinced that it is a revival sent from God, and that he has remembered us in mercy at a very opportune time —a time of great need. We had for some time been led to feel our inability to cope with some forms of evil rampant amongst us, and to realize that our only remedy was to fall back on the great Head of the Church, and ask him to intervene in his own way. The desire for a revival has been growing in our church for years, and has in various ways engaged their solemn attention. Conferences have been held, and seasons for special prayer have been arranged, and at last the Master has remembered us, and the great blessing has descended. This is the solemn conviction of thousands amongst us."

One of the best things concerning the recent utter-

ance by Dr. Lyman Abbott comes from The Interior, one of the leading Presbyterian papers. It is as follows: "One morning last week the daily newspapers were advertising the 'very religious' editor of The Outlook as a rampant Ingersollian atheist. Over the report of a sermon preached at Harvard was blazoned the lurid headline: 'Lyman Abbott No Longer Believes in Great First Cause.' 'Rejects God of the Bible,' was another screeching effort of the headliner. Anybody who did not know very well Dr. Abbott's permanent address on the theological map, would have thought he had landed suddenly in the country of outer darkness. But of course he was merely preaching at Harvard what he has delighted to preach everywhere —nothing new. The only trouble is the doctor always utters his regular stock-in-trade ideas with such a mighty, independent head-toss of defiance that it is no wonder the newspaper reporters suppose he has said something strange and horrible. He believes in God not as First Cause only, but as Constant Cause, himself working all that is ever worked in all the universe— that's the occasion of that first startling heading. And the second was due to his trying to say that men have a living personal access to God, and are not confined to knowing him simply through what they read about him in the Bible. These things Dr. Abbott calls 'new theology,' but they have been devoutly believed for a long time by a great many people who are not aware that their theology is any newer than the Bible itself. There is important value in the fresh statement of old truths, but there is no excuse for statements so exceedingly fresh that they sound atheistical to those unfamiliar with the refinements of religious thought."

It is evident that the controversy is on in Presbyterian circles over the recent action by the Nassau Presbytery in the case of Dr. Carter. The Philadelphia Presbyterian takes the ground that the presbytery had no right to retain him on simple adherence to the Brief Statement. But The Interior takes the position that the action was highly sensible, and says in that connection: "We take it that the presbytery means gently to inform the aged minister that he is not so great a heretic as he thinks he is. Like the rest of the church, Nassau Presbytery stands by the simple proposition that the Brief Statement is a fair and honest epitome of the Confession,—that is, of the revised Confession. A man who believes one believes the other, even if he imagines otherwise himself. Nassau is exactly right in refusing to let any one minister put asunder what the General Assembly with unmistakable popular approval in the church has joined together." The Presbyterian Banner says that the Brief Statement was adopted "for a better understanding of our doctrinal beliefs" and that it cannot be constitutionally used as a test for ministers. The Banner is of opinion that the Nassau Presbytery does not regard the Brief Statement as now having constitutional authority inasmuch as it overtured the General Assembly to take steps to adopt it as the creed of the church. The Herald and Presbyter says: "It is hardly possible that the Synod of New York can let the matter rest in this form. The sentiment against heresy controversies must be sorely tried by so patent and positive a challenge. It is a challenge not only by the Synod, but to the General Assembly. For a presbytery to assert that Dr. Carter's repudiation of the Confession is a 'protest against the recognition of certain dogmas disavowed by our Assembly in its enthusiastic adoption of the Brief Statement,' is to identify the Assembly with Dr. Carter's folly; whereas every one at all acquainted with the history of revision knows that the report which included the Brief Statement also included a reaffirmation of the Confession." We are of opinion that the majority will be inclined to hold as does The Interior that the new and the old have been joined together and that the Brief Statement is a fair and honest epitome of the revised Confession. The question which faces the church for decision, then, is whether any presbytery which so desires shall say as the Nassau Presbytery has said that the Brief Statement is "the real and only practical working creed of the Presbyterian church in the United States of America" and that it "cannot feel that any other test than this should be applied to any minister for good and regular standing."

Busy World Notes.

It takes all kinds of people to make a world. Recently a man in New York, aged twenty-two, was married to a widow of the age of forty, after having courted earnestly for a year the woman's daughter. Failing to get the daughter, he turned his attentions to the mother, whom he succeeded in winning. Another wedding worthy of note is that of a girl in Elkhart, Ind., to a young man who was in jail for ninety days, under sentence for stealing a bicycle. Unable to get carfare to pay his way from a neighboring town to the home of his sweetheart, with whom he had an appointment, the young fellow stole the wheel, and rode it to fulfill his engagement. Arrested the next day, he confessed, and was sentenced accordingly. The young lady visited him several times in jail, and finally was married to him there. One wonders what there is in store for society from a home started as this one was.

It is significant that a negro now owns the plantation in Mississippi once owned by Jefferson Davis. The Augusta Chronicle says of this man, Isaiah F. Montgomery: "He was a bright youth, and Joseph Davis, the brother of Jefferson Davis, owned him. Mr. Davis, attracted by the boy's sprightliness and good qualities, had him educated, and he was a famous pet on the plantation. He was always respectful, grateful, and obedient as a bondsman. He was faithful to the persons and interests of the Davis family during the war and after it. He was permitted to purchase the old plantation, and nobody objected. He has the esteem of all Mississippians, and is now worth about $300,000. He is a type of many good, old-time negroes, and all white people who know him wish him well. After the war, we are told, he tried to educate one of his sons, and even sent him to Europe to study medicine and become a doctor, but the project failed. The free son was not the equal of his once slave father. Isaiah Montgomery is respected in Mississippi, and deserves to be. He is a rare character, and the coming generation of his race might learn valuable lessons from his virtues, his patience and good sense."

A Pacific Coast woman who went East this summer on the Overland Limited decided that the train ran at too high a rate of speed for her and for safety, and she returned accordingly on a slower train. The Four-Track News, writing concerning "The Safe and Sane in Travel," says that speed alone is not the public's chief requirement. We quote: "In railway travel

the most popular trains are those which afford the greatest degree of comfort and the best general service, coupled with economy of time, but the latter desideratum does not necessarily mean the train which runs at an excessive speed. The so-called 'fast trains' are those which make especially good time between distant points because of the fact that they make few stops, and, consequently, utilize time to the best possible advantage. The 'limiteds' and 'expresses,' which are the terms usually applied to 'fast trains,' do not run at a greater average speed than many local trains, but because they make only a few stops on their long runs they are able to cover long distances in relatively few nours. This economy of time is attained without excessive speed, and to this economy is added the highest degree of comfort and service, qualities which form an irresistible attraction to travel."

The great semi-private hospitals in the city of New York have had what is called a lean year, and it looks as if the present system can not be maintained. It can be only through one of two ways. Either there must be forthcoming larger contributions, or there must be municipal aid. One of the "big four" in the New York hospital group is the Presbyterian, and it reports a deficit of $72,936, after using legacies to the amount of $45,603. In an article in Charities, Mr. Frank Tucker, vice-president of the Provident Loan Society, says: "This deficit in current receipts is not a condition peculiar to the Presbyterian Hospital. It does not mean that the great Presbyterian body, of which the Reformed and Congregational Churches are practically, though not constitutionally, part, are less mindful of their duties toward the sick poor than other branches of the Christian brotherhood. Other hospitals in New York dependent for their revenue upon other members of that brotherhood are face to face with similar conditions, differing only in degree. It does mean, however, that the people of New York are not alive to the necessity of supporting their hospitals, and that unless the public conscience is quickened and larger means for current expenses are provided, the hospital system of New York must at some date not long distant be changed. It means that, except for such provision, public hospitals under municipal management, supported by taxation, must, in great part, take the place of our present hospitals, which are private only in the sense that they are founded, and have been supported, by private benevolences, and are under the direction of managers recruited by natural selection from our best citizens, and not subject, as is too often the case with municipal hospitals, to political change or popular caprice." Mr. Tucker urges the raising of a large endowment, the income of which shall be used to supplement the present income of the group of hospitals finding themselves unable now to maintain themselves by the annual contributions. The situation in New York is not peculiar to that city. It is one which is found in many other cities, and it calls for careful consideration. A forward, and not a backward, step should be made in the hospital movement everywhere. It has brought immeasurable good to suffering humanity.

Rev. E. L. Walz (1000 Greenwich St., S. F.) desires to enlist the services of volunteers in the following work: A cornetist and 'cellist for the church orchestra; male voices for the choir; an assistant in girls' club; a worker with boys. Other "talent" can also be used.

ONE OF THE PROBLEMS.

E. V. Baldwin.

I am a young clergyman. In spite of my theories, which seemed to me adequate at first, I soon found many problems confronting me which had not yet been solved to the satisfaction of those much older than I in the profession.

One day, as I was riding on the cars to a convention in a distant town, I was pondering on one of these problems, namely, how to secure best results in the benevolences of the church. It was assigned to me to open a discussion upon the topic in the convention. I felt that, after all my thought, I had but very little of value to suggest. I dropped my paper, and, with head thrown back, abandoned myself completely to the consideration of the subject. After a time, I became aware of a conversation between two ladies who sat behind me. They must have been talking for some time, but I had been too absorbed to notice them.

"Yes," said Mrs. A., "we raised $250 last year in that way; we didn't feel it as we should to have given it outright, you know. We each of us gave two cakes and bought the rest of the things. It cost us two dollars apiece besides the cakes. Then we did the work —spreading sandwiches and serving and all that. We even did the dishes to save money, and then we all went with our families, and had our supper together. We charged fifteen cents apiece. No, we didn't pay for the provisions out of receipts. We gave them. One doesn't feel it to give in that way, you know.

"There were ten of us appointed for each time, and we served once a month. I always get so used up doing such things that I generally have to have a doctor after I serve. I am not used to working so hard at home, for I just have to hire the hardest work done. It doesn't pay to do one's own work and pay doctor's bills, do you think? One can't give money and pay so much to doctors, besides our grocery bills are frightful. I don't see how we manage to eat so much.

"How much did we have to pay? Why, I never counted it up. Let me see: Two dollars tax, and, say, one dollar for two cakes; about three dollars apiece, and there were ten of us. That made thirty dollars. We served once a month; that would make $360 expense. I suppose the suppers cost a little more than they would at home; possibly one-third was extra cost, so we add $80 to the $360, and make it $440. We made $250. Well, it does seem a little extravagant, counting time and all, but then we didn't feel it that way, you know.

"We had some entertainments, too. We didn't want to pay those awful prices which we have to give to the celebrities, it's such a risk; so we got up a little farce. I spent about a week making my boy's costume, and I guess the other mothers did as much. It was a great success, and we made fifty dollars, after paying for hall, tickets, and advertising. The next day was Sunday, and there wasn't a single woman at church besides myself. I worked so hard and so late at night on that suit that I strained my eyes, and had to go to the oculist's and have them treated. It cost me ten dollars. Yes, the material for the suit was two and a half. There were twelve in the play. No, the other churches weren't there much. They were having their own entertainments. I guess they were almost all from our own church. It was hard work, but the money helped us to pay a pledge that we had made, and we didn't feel it, giving it in that way. I

did feel sorry for the minister, though. He had worked so hard on his sermon, and every one was too tired to go. It must be discouraging to have something to say and not have the people there to hear it; but there is a limit to one's strength, and one can't run a church without money.

"We had a fair, too. We never raffle off things. We don't believe in it. I bought a few yards of gingham and made a lot of sweeping-caps. It was such fun to see the girls sell them to the young men for twenty-five cents apiece. Of course, they didn't want such things, but it would have looked mean to refuse the girls. That was all clear gain, for I didn't mind the few yards of gingham, and no one felt the twenty-five cents. We made a lot of money in such ways. Some things were real nice. There were sofa pillows that must have taken weeks of time to make. We began working for that fair six months before it came off. You can't go into a house among our church people without seeing something that they bought at that fair. I must say that I don't know where to put all the things that I bought. I gave away all that I could. I've forgotten how many hundred dollars we made, and we never felt it at all.

"Yes, we've served I don't know how many dinners. It pays real well, especially if we give all the provisions.

"I suppose you have mite-boxes—you don't? Why, I wouldn't be without my mite box for anything. Every member of the family has one. You see, I never know whether I have one, two, or ten nickels in my purse, as I never keep accounts; it's such a bore. I give all the pennies to the children. They put them in their mite-boxes. Of course, I never miss the nickels, not counting my money, and I can give in that way and never feel it. Why, our expenses are so heavy, I should never give anything in the world, if I didn't give in some such way. If every one should give all the nickels and pennies, I think the heathen would be converted in no time, judging from the amount we get in our mite-boxes. I simply can not give five dollars to the different missionary societies; money goes so fast. The children never feel giving the pennies, for, of course, we give them other money for spending money.

"Of course, we make some from dime socials. We have to have socials, and we might as well charge a dime as not, for one never feels it. Once we made a lot of money. It was such a happy thought. One of our former pastors came back for a visit, and we knew every one would want to see him, or if they did not, they would not dare to stay away for fear of offending him; so we gave him a reception, and charged fifteen cents that time. We knew that no one would feel the extra five cents, and it was such a chance. Some didn't like it, but there is no suiting every one. Of course, the refreshments had to be cake and ice-cream, on account of the occasion, but we donated the cake, and we didn't feel it at all. The confectioner is a member of our church, and he didn't dare refuse to give the cream. Of course, he never felt it; he has so much.

"Yes, we are a very prosperous church. We don't like our minister very much. He preaches too much about denying one's self and doing things for the love of it, and all that. He wants some of our young people to go as missionaries. It seems to me that after all we've given to missions, he might think that we've done our share. We have worked like slaves to give so much money.

"But," said Mrs. A., "I've done all the talking. How much do you give, and how do you raise the money?"

Mrs. B.'s reply came hesitatingly, and I thought there was a note of sadness in her voice.

"We have not, I'm afraid, given as much in money as you have, but in some ways, perhaps, we have given more. We tried some of the methods that you have outlined, but we soon discovered that we were playing the part of Martha, so cumbered with serving that we grew cross with each other. Realizing that something was not right, we felt more and more the necessity for devoting much time to the devotional part of our meetings. In that way we were able to see more plainly the true relation of things and what is worth while. Of course, we knew that work must be done, that we must help to spread the gospel and help the needy in every way possible, and that for such purposes too much money can not be given. Some one suggested to us, 'Why not provide for this work just as we provide for our families—in a businesslike way? Let every woman conduct the business of providing for the family in the same way that her husband conducts his part of making the money—by a system of bookkeeping. Experience will soon teach the amount which may be appropriated to the various needs of the family. In this division, let her not forget to set aside a fair proportion for benevolences, and just as conscientiously apply it to that purpose as that apportioned to clothing the children or supplying the table' Some thought this should be a tenth of the income in every case, but, after full consideration, it was decided that so many other things were to be taken into account that it was impossible to fix upon a proportion suitable for all. Some with large, growing families find this proportion large, while others with children grown, or no children, or small demands because of social position, found that they could give a much larger proportion. Each one promised to conscientiously decide upon a certain percentage and abide by that decision until there seemed reason to change it. This having been done, the portion was further subdivided, after carefully studying the scope of the work of the various organizations for Christian and philanthropic work, and the probable support which would be received from others. To get an intelligent idea of the relative claims of these various organizations was the purpose of our meetings. This was the hardest part: Not to feel after the study of each field of work that it was the most important and needy, and the danger was that the proportion would be too large, rather than too small.

"One woman, after dividing her income into parts for various uses, would frequently cast up her accounts to see if her estimates were possible. If expenditures threatened to overrun receipts, she studied carefully where retrenchment might be made with least harm. It was rare that the adjustment was made in the column of benevolences, so that through losses and disappointments her offerings were nearly the same. It does seem sometimes that we have to spend a great deal of time in reading to know just how to give when it will count for the most, but we are realizing more and more that it is time well spent. We each take some of the periodicals which are issued by the different societies, and borrow of each other those that we do not have. I find that the children are surprisingly well informed. I suppose we talk it a great

deal; then, too, they pick up the papers and read for themselves.

"One woman said that before she read much, she always gave five dollars to everything, whether it was for a home missionary box, for a family of ten, or a present for the organist, or a new church building. She thought in that way things would even up, and she would give about what was right as a whole. Since she has studied the relative urgency of each call, she feels that the same amount intelligently distributed does many times the good that it did by the former method, and her own interest and sympathies are so greatly increased that she is constantly thinking of new ways to help.

"Besides the money that we have been able to send, we are so happy in sending two of our young people to the foreign field, one to be a medical missionary in India, and one a young minister to South Africa. We have one of our number at work among the Indians, and a young woman devotes her life to the education of the mountain whites in Kentucky. We feel that these are the best gifts that we can make, and while we do feel it as we give of our money and our children, the feeling is one that we could not afford to miss. There are some among us who are shut in and without means, who have, in one way and another, earned especially for that purpose that which they gave, but it was not done to make giving unfelt. Our children have been ready to make sacrifices and do real work to have that which was their very own to give. It has all been a labor of love, offering first the fruit of their labor, and finally even their lives in service."

My thoughts outran the conversation at this point as I questioned if it were not possible to conduct our benevolences upon a business basis. The merchant wishes to obtain certain results. He devotes himself, his thoughts, and his means to that end. Does he steal nickels from himself in order to advertise? Does he go out and dig ditches to get money with which to pay his clerks? No, it is all one business, and must be paid intelligently and with accurate account from the common fund. His time is too precious to spend in digging ditches. Can the same methods be employed in conducting the material side of Christian activities? Why not?

The voices behind me, which I had not been heeding for some time, grew fainter and fainter, and in their place there seemed to be another voice, which echoed the old familiar lines with a new application:

"Not what we give, but what we share,
For the gift without the giver is bare."

And the wheels, as they rolled along the track, seemed to take up the refrain, and sang in endless iteration:

"For the gift without the giver is bare."

THE REVIVAL IN WALES.

Jonathan Edwards.

The Welsh papers are full of accounts of the revival in progress in South Wales. It is compared with the revival of 1859, when the whole principality was moved and thousands converted and brought into the churches. But there is one great difference; instead of preaching the terrors of the law the love of God is the subject of the preachers. Pentecostal seasons are common in the mining and manufacturing towns of Wales, and the people are converted by the hundreds. Prayer-meetings are held on top of the coal pits and also down thousands of feet underneath the ground, and some of the worst characters are converted in these meetings. Drunkards are converted by the score and become the best Christian workers. Saloons, theaters and football games lose their patronage. A friend of mine who came in contact with Mr. Roberts, the evangelist, while in Wales last summer, writes that Mr. R. devoted nearly all his time in prayer and Bible study and felt then that the power of the Spirit of God was upon him. When he enters a church the power of God's Spirit is felt by the audience before he hardly begins to preach. When he talks he moves all over the building and appeals to individuals. There are three young ladies, the Davies sisters, age 18 and 21, and Miss Jones, age 22, that are among the most effective evangelists; they talk and sing with great power and many are converted through their instrumentality.

The converts are described as having great liberty in prayer and exhortation. A noted old sinner recently converted is described as talking with marvelous power something as follows: "Come old sinners on this excursion; there will be no accident on this line, for Jesus Christ is the engineer. You can have a ticket in the office at the foot of the cross, and every ticket stamped with the blood of the Redeemer." An eminent Welsh writer describes the revival thus: "We cannot compare the influence to anything but a great wave washing everything before it, or a cyclone carrying all before it. Like the tide of the ocean it has covered all South Wales. It is the subject of conversation everywhere, in all departments of the public schools, on the trains and in the homes; the daily papers are full of it, the writers apparently permeated by the revivial spirit. A marvelous transformation has taken place. Zion has put on her strength and the ungodly tremble. The singing surpasses anything I have ever heard. It seems as if the stones and beams of the churches had become musical. The old hymns of God's love are sung mostly, such as

'The love of God is like the ocean,
And his mercy like the sea.'
'Infinite is God's affection,
Overwhelming is his grace.'

"The revival is spreading rapidly toward North Wales and has already broken out with power in several places." Pendleton, Ore.

A GLIMPSE OF RANGOON.

C. R. Callender.

Editor Pacific: Perhaps a few notes that I have made while we remained in Rangoon will be of interest to your readers.

Rangoon is said to be laid out on the American plan. This is true at least with regard to the wide streets, running at right angles. There are few Americans here outside of the missionaries. The American is not exactly a curiosity, although his peculiar ways attract attention. The predominating influence is, of course, British, and one finds differences between the British and the Americans almost as marked as those existing between differing dialects of the Orient. During our stay in Rangoon, Mrs. Callender and the children were accommodated at the Y. W. C. A., and I at the Y. M. C. A. Building. We found it impossible to secure good board and lodging at reasonable rates anywhere else. The only first-class hotel that Rangoon seems to afford has such high rates as to bar out the missionary class. We stopped there three days, till other arrangements could be

made. While at the Y. M. C. A., I came in close touch with the young men stopping there, and we had some interesting discussions at the table. I was the only American among twenty, and was naturally a target for many of them. It became evident to me that they knew as little about American life as I about English. One young man enlightened me by alluding to the Revolutionary War as the War of the Rebellion. It is, however, only a different way of looking at the same thing. Notwithstanding the rivalry between the two countries, it is apparent that they are securely welded together in common interests. But one must go outside his own domains to appreciate the other's position.

It was difficult for us to become accustomed to the manner of eating in Rangoon. On rising in the morning, a light meal, called after the native tongue of India, Choutta Hazrai, is served. Breakfast is served any time before twelve, according to the convenience of the person served. Another light meal is served at one or two o'clock, called in the native tongue, Tiffin; then, about five, tea is served, and dinner is partaken of late in the evening, anywhere from seven to nine. Business men often have their breakfast brought to their place of business, also tiffin. To an American newly arrived this seems confusion. I have often inquired for a certain man in a firm, and the reply was that he is eating breakfast or tiffin. In America business would suffer by such methods. But in the Orient it is somewhat different. Even among the English, things move more slowly. But at this point one of the differences between the English and the Americans appears. The Englishman aims at a large degree of comfort, the American at speed and money. Each, doubtless, can learn from the other.

Rangoon is like San Francisco in its cosmopolitan make-up. Nearly every Oriental nationality and class is represented, and there is a good sprinkling of Europeans. Practically all labor is imported from different parts of India. The coolie class is largely from Madras and vicinity, domestic servants from Madras, also, but the best servants are the Mohammedans. Office men are Mohammedan and Bengalese, and the police are big fellows from the Punjab. There are also many Mohammedan merchants. The Chinese are fairly represented in mercantile business and carpentering, and there is one Japanese store. Among this motley crowd picture a lot of Eurasians, and the scene is complete. The Eurasians form a class by themselves, engaged in various pursuits, but many of them are clerks in business establishments.

The Burmese are the gentlemen of the country. In Rangoon at least, they are not much employed as servants in any capacity. They are not prominent as merchants, either. They are very clannish, and are engaged mostly in farming. There are a number of Burmese merchants and tailors in Rangoon, but, as some on said, the wives do much of the work, while the men smoke and gossip. They do not seem to have entered into the commercial business to any great extent. There are a good many carpenters, but they do not compare in point of workmanship to the Chinese. Indeed, the Burmese appear to be migrating slowly into the interior.

The Karens, among whom the American Baptists have so long carried on successful work, live in the country. It is a matter of Burmese history that the Karens formerly occupied this country, and the Burmese conquered the latter, who have been more or less their subjects ever since. The race prejudice between the two peoples is still strong. Both these peoples have a large degree of independence, and do not, as a rule, make good servants.

The mission work carried on by the American Baptist Union was established first among the Burmese by the renowned Judson, who came to Burma in 1813. By far the most successful work is that established among the Karens, approximately in the year 1850. Mrs. Callender and I had the privilege of attending some of their annual meetings, and they were well attended and full of interest. I also visited the Karen Theological Seminary, located ten miles from Rangoon. The one hundred and forty-five students were an inspiring sight. The graduating class numbers twenty, and I was told that it is smaller than usual The mission is entirely self-supporting, and the ministers are not merely a figure-head, as is true in some places. They take active part in discussions in the meetings, and sometimes over-rule the judgment of the missionary in charge.

They have fine schools and colleges. As a summary of the work, I will quote from the Baptist paper, Good Cheer: "179 missionaries, 192 native helpers, 773 organized churches, 45,000 members, over 150,000 adherents, 477 Sunday-schools with 18,254 scholars and teachers, 2 theological seminaries with 150 students, a college with six American professors and a native faculty, 34 boarding and high schools, 566 day schools, a total of 200,000 pupils, and a yearly native contribution for religious and educational work of two and a half lakhs of rupees (over $8,000) are the present standing features of our mission in Burma."

The mission press occupies a strategic position in Rangoon, and is widely known. The superintendent, Mr. F. D. Phinney, is just bringing to completion a fine building for this plant, and it is a credit both to Rangoon and the mission work. I came in close touch with the Baptist work, and it has impressed me most favorably.

One of the recent developments, and most wonderful movements, is connected with a native who was recognized as a prophet, and who was converted to Christian belief some years ago. This man is now urging his followers to accept Christ, and through his influence they are coming in by the scores and hundreds. He has been instrumental in buying and bringing to this country for the use of the mission two automobiles. He is not a wealthy man, but he gets many things of this sort, which are a great help to this mission, through influencing his old followers who are not yet professed followers of Christ.

The Methodist body are also at work in Rangoon, but their efforts are mainly confined to work among the Eurasian class. They have a good school here. The Foreign and British Bible Society are also at their usual good work of distributing the written Word.

Rangoon is well off for services in the English tongue—a Roman Catholic Church, two English Episcopal, one Scotch Presbyterian, one Baptist, and one Methodist Episcopal.

We left Rangoon on the second instant, and are now on our way one day's journey inland from the railway. We came to Thaze Junction, three hundred miles north of Rangoon, took a day off in Mandalay, which Kipling has made famous, got all our goods on to bullock carts, twenty-six in number, and are one day on the long inland trip.

Nov. 10, 1904.

A TRIP EASTWARD.
VI.

W. W. Lovejoy.

We have reached in our notes and reflections the name of Jean Reville, of the faculty of Protestant Theology, Paris, one of the distinguished foreigners of the St. Louis Congress. Short, dark, hirsute, Gallican, not yet 50,—may describe him. He is the son of the greater Albert Reville, long time professor of the History of Religions in the College de France, and author of "Jesus of Nazareth," said to be "one of the best critical lives of Jesus ever written—thoroughly critical, but not polemic, constructive, sympathetic, imaginative,"—in which last qualities we should say the son falls short. Both Revilles (the father is now dead) are less conservative than Sabatier, Stapfer, Menegoz and Bonet-Maury of the same faculty. This may prepare us to be ourselves critcal of this accomplished critic, the younger Reville. He spoke in the Congress of the history of criticism as it concerned the New Testament in particular, the Gospels. Some of his significant sayings are as follows: "Christian history no longer requires special treatment. It is not a special province separate from the profane, or general history." "The barrier between sacred and profane, even in the New Testament, is gone." "Christian history (in this sense) is born of the Renascence and the Reformation. It is dependent on historical principles." So much for his general attitude. He is best known for his work on the fourth gospel. This, as may be imagined, is highly "critical." It affirms that the book is of the second century; not by the Apostle John, but by some other of the same name; that it is written with a distinct purpose and method, of which the Prologue, chapter i: 1-18, is the clear, unmistakable evidence; that the long conversations are not the actual words of Jesus, but much expanded reproductions by the author.

This is where criticism leaves us. Much of it is accepted by teachers in our own theological seminaries. What shall we say of it? For the average intelligent Christian these "scientific," historical estimates of scripture books are of little worth. He cannot away with them, and rightly. But criticism has raised doubts which can never be settled by the methods of criticism. They cannot be allayed in another way; not by the critical method—which is cold, analytic, often seemingly destructive; but by the literary, which uses the imagination and the warmth of personal feeling. These doubts, we must recognize, have been raised by scholars of first rank. Tradition has been disturbed on her throne and peace must come by a new order, which need not be preceded by anarchy and a Reign of Terror. It will come, we apprehend, by "science" recognizing its limitations and calling in the aid of the imagination to do its creative work with the material which science has collected and presents for judgment as to its worth. At any rate the common judgment works in this way rejecting or using in relation to its own needs.

Science, physical science, as we all know, has been meekly doing this very thing of late,—asking who will show us any good in all this chaos of facts and phenomena. Facts need interpretation; without it they are useless for the service of the sovereign spirit. Poetry, as a thing of the imagination, might have pointed the way. Witness this stanza from a recent poet, which may well illustrate what we are trying to say:

A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

Biblical critics—we do not dispute their facts, we are unable to do so—but as they give them, they are like the rocks of bitumen of the road-contractor, useless till the portable furnace has melted them down; fused, they are serviceable for the common need.

A great piece of literature is an appeal to the emotions, the affections of the soul. It is a direct, personal appeal because of the deep and universal feeling which is its mark. But though its sources lie deep in the general heart of man, its expression is individual, of some one man. And yet more—of some one man with such genius and such sympathy with his kind that we hear "that resounding human note which always prevails in the vital search for truth."

After the annalistic gospels there was needed some creative work which should organize the facts in the glow of a splendid imagination in the fervor of passionate heart, and on some structural plan commensurate with due presentation. Of necessity the literary art and methods of the age, the writer's personal point of view, are found in the structure. In other words, Jesus is ministered to us in literature, not directly, but as reflected through the writer's, the evangelist's pesonality. The writer's own contribution from his glowing soul is what makes it operative on us. The art of painting may help us. John Van Dyke, the artist, says: "What we seek for in every great picture is nature combined with the human element. The artist, his manner of seeing, his manner of thinking, his manner of telling, becomes an important factor in the picture of which he must needs take account." The human element, the human interest, is what gives the picture life and meaning.

But are not the gospels history is asked? Historical, but not history in the exacter, the less useful sense. The Spirit that spoke through them is wiser than we in our painful, cramping literalism. Each writer shows a "tendency," and John most of all, which brings him closest to our hearts. Messiah, Son, Divine Man, True Logos,—respectively mould their material. Each one seeks to answer for himself—What think I of Christ? Whose Son is he? And the particular gospel is the form the answer takes for others' use. The Bread of Life must be distributed by the disciples to the people as much as they will, that all may be filled and fed. As we read the gospels we look up and repeat the question. What thinkest thou, O John? Do not tell me that you are not Zebedee's son. It does not answer my question. I wish I knew, but if there is doubt may I be sure that thou hast seen the Light which lighteth every man? Has it shown in thy soul and canst thou tell me in thy own words and prove it to a heart that would love like thee?

If it come to us thus, by its own authority, neither by man so much, nor received from man, as Paul taught his Galatians, then is it "the revelation of Jesus Christ." But as instrumental to this is its literary and personal quality. By this it makes its personal appeal and no criticism can disturb it. The soul makes answer to a fact of soul.

What constitutes historicity? If Herodotus is the father of history, Thucydides is "the greatest historian of antiquity, if not the greatest that ever lived." He himself says, "my hope is that this history will be found profitable to those who desire an exact knowledge of the past as a key to the future, which in all probability will repeat or resemble the past." Thucydides criticises Herodotus for those imaginary dialogues, or speeches, with which he enlivens his narrative. "This brings us," writes Professor Jebb, "to an important topic,—the purpose with which Thucydides has admitted speeches into his history, and the manner in which they have been composed. The speeches constitute a fifth part of the history. If they were eliminated an admirable narrative would indeed remain, but we should lose all the most vivid light on the inner workings of the Greek political mind, the motives of the actors, and the arguments which they used—in a word the whole play of contemporary thought and feeling. To the speeches is due in no small measure the imperishable interest of the history, since it is chiefly by the speeches that the facts are so lit up as to become illustrations of general laws, and to acquire a permanent suggestiveness for the student of politics." When Herodotus made his persons hold conversations or deliver speeches, he is merely making thought and motive vivid in the way natural to a simple age. Thucydides, however, explains his practice in the following words: "As to the speeches made on the eve of the war, or in its course, I have found it difficult to retain a memory of the precise words which I had heard spoken; and so it was with those who brought me reports. But I have made the persons say what it seemed to me most opportune for them to say in view of each situation; at the same time I have adhered as closely as possible to the general sense of what was actually said."

Has Thucydides served as well by adding the personal, human element to the mere facts, thus taking us to the soul and truth of things, so that they may live again to us because they lived in him? If John did aught like this, as the critics seem agreed, we are content. We are sure we have seen the heart of Christ through this the beloved disciple. The evidential proof of Christian experience of the ages has overwhelmingly vindicated his method, as it has assimilated his gospel and learned of a perfect love and of a divine friendship, which saves and satisfies to the uttermost.

Acorns From Three Oaks.

Aloha.

A Hearty Hand.

I heard a good minister, Sunday morning, say, as he shook the hands of friends coming into the church: "We will help you." The note of human helpfulness had a good sound. Our churches are "not here places of the heavenly rest, but of earthly conflict." A dear young boy came in with his bright hopes for service. Not a goody goody boy with never a spark of human fire in his composition, but one who will sense the appeal of the world and meet the fires of temptation. How good to such an one to have beside the blessing of a Christian home the wise and faithful ministration of judicious leaders in Junior Endeavor. Wise boys will get close to live church members who have warm hearts under their jackets. He would be a wise tenderfoot who, when prune prices ruled low and scale attacked his oranges, and codlin moth his apples, should seek advice of some cordial and experienced ranchman. So battling boys should study successful Christians.

The prayer-meeting in a true church ought not to be a scene of mere exegetical study and goodish exhortation, but of real grip on experience. Oh! laddies all up and down our coast who today have confessed the Savior whom your parents honor, reach out not only for the Divine Hand, but be frank and open-hearted with the pastors, teachers and neighbors you believe in. Don't think in any moment of depression or even despair no one cares for your soul. Under a man's jovial joke or some good woman's even gay exterior may beat a heart that is true to your highest interest if you will but call for the expression and test of it. Prove this.

Speak what you mean. Better keep silence than deceive. Never profess an emotion which is not your real experience. As life goes on you will find a true church your finest school of character, the richest source of inspiration, and a genuine pastor to have the grip of a faithful friend. Welcome, Arthur, welcome all the boys and girls who have begun this blessed year, 1905, in fellowship with the church of Jesus Christ.

Saratoga, Jan. 1st, 1905.

To young folks who read The Pacific:

Dear friends:—I have prepared with some care and with special love for some dear children whom I know, a little bank book, which will make it very easy and I think pleasant for a boy or girl who cares to learn to keep a family bank account. Honest business habits are part of true religion. I have a few of the little books, which I will be very glad to send by mail to those who drop me a card. Happy New Year!—Edwin Sidney Williams.

MRS. A. L. STONE.

G. C. A.

It was a fortunate day for the cause of Christ as represented by Congregationalism on this coast when Dr. and Mrs. A. L. Stone consented to leave their comfortable home and strong pastorate in Park St. church, Boston, and come to this city to the pastorate of the First Congregational church of San Francisco. The spiritual work of Rev. E. S. Lacey had been terminated only by his failing health, and here was an opening that these workers recognized as of God. What followed was the gathering of a congregation of wonderful power, social and financial, for they got hold of the strongest in the community. The present house of worship was erected, then by far the best on the coast, and this church was given a name that was respected across the continent. Dr. Stone died twelve years ago, after seven years of illness that laid him aside from all work. By a curious coincidence Mrs. Stone has just passed away, after a similar period of seven years of paralysis. She had shared in all her husband's great work; her counsel and courage had much to do with his success; she led the movement that raised $10,000 for the furnishing of the beautiful auditorium, and was forward in every good work. When the present pastorate began, after the church had passed through storm and stress that threatened its existence, Mrs. Stone was one of the first to urge the acceptance of the call, and when the pastor and his family came her daughter was on the Oakland side to meet them, and Mrs. Stone was at the new home making ready for them; and from then till now

their co-operation has been hearty and helpful. In those days, when the pastor was often in sore need of counsel, he went to Mrs. Stone and found her judgment unerring and her kind and helpful spirit always ready to guard against mistakes. Whatever success there has been in the present pastorate has been partly due at least to the good advice given by her whenever it was asked and the power of her influence among the people. Six years ago last Easter she was in her pew at the morning service, and at the close she came forward to tell the pastor how much she had enjoyed it all, and her face was radiant. It was only a few weeks since her eightieth birthday had been celebrated, and yet her health was such that there seemed every reason to suppose she would be at many more church services. The next Wednesday she suffered an attack of paralysis, and from then until last Christmas eve she lay helpless, unable to talk except in monosyllables that could only be understood by her daughters, but conscious of what was said and done. She has had every care that love could furnish, and all that could be done by medical skill was done, but nothing could restore her to strength again. A long and exceedingly beautiful life has closed; and one of the best women who helped to make the Christian society of this coast has gone home

Church News.

Saratoga.—Six persons came into our fellowship last Sunday, three on confession.

Oakland, Pilgrim.—Two persons came into the fellowship of this church last Sunday on confession of faith.

Pacific Grove.—Among the gifts at our Christmas festivities was a purse of $42 presented Rev. and Mrs. O. W. Lucas as a token of the appreciation of their parishioners.

Lodi.—Jan. 1st six adult members were received into fellowship, two by letter, and four young ladies upon profession of faith, of whom two were baptized. A little child was also baptized.

Berkeley, First.—Twenty persons were welcomed into the fellowship of this church last Sunday, six on confession. Twenty-two had been voted membership, but not all were present to enter into fellowship. During the last four months the accessions have numbered seventy.

Bakersfield.—The Centurian club is holding regular meetings, and another club for the young boys has lately been started called the Knights of King Arthur. Already eighteen members besides their young leader gather at their round table, where they learn how to interpret in their lives the command of King Arthur, to "uphold the Christ."

Pasadena, First.—Thirteen persons were received into membership last Sunday at the beautiful New Year service, one, the gray-haired head of a family, on confession. Dr. Meredith has resumed the study of the S. S. lesson at the beginning of the Wednesday evening meeting, as many S. S. workers desire to avail themselves of the opportunity of hearing the rich lessons of the present quarter opened up by so well-furnished an expounder.

North Berkeley.—New Year's Sunday was a great day at the North Berkeley church. Twenty-two persons, including Pastor Rathbone and his family, were received to membership in the presence of the largest congregation ever assembled at the communion service in North Berkeley. Two of the persons uniting were from the Sunday-school. The New Year was also made memorable by the establishment of an Intermediate C. E. society.

Buena Park.—The church was crowded New Year's morning. Two persons were received into church fellowship at the Sunday morning service. A new $275 organ has just been purchased and almost paid for. The annual meeting which was held Wednesday night, the 28th, was well attended and the reports from the different branches of the church were very encouraging. A good work is being done under the leadership of our pastor, Rev, A. L. Corbin, and the church has a bright future

Notes and Personals.

The meeting of the Congregational ministers of San Francisco and vicinity next Monday will be one for devotion and for reports of church work.

The Rev. E. H. Ashmun, who came to California from Idaho about a year and a half ago, died a few days ago in San Rafael. Mr. Ashmun was pastor and home missionary superintendent for several years in Arizona. He was an earnest, successful preacher of the gospel. Poor health had laid him aside from activity in such work for some time.

The Rev. and Mrs. E. L. Walz of the Fourth church, San Francisco, have sent out to their parishioners a New Year greeting which breathes, throughout, thanksfulness for the fruitage of the past year and courage for the future. We quote a few scattered sentences. "As we look back we see that the past year has been one of struggle, sacrifice and success. Debts have been done away with, the church building is in better repair, new workers are entering into the service of the Lord and into his joy." Then come the words: "We want to grow with you into a broader, more beautiful and more blessed life." Some excellent suggestions as to methods of co-operation follow.

The council for the dismissal of the Rev. E. D. Hale from the pastorate at Niles expressed itself in part as follows: "The council is happy to find that this resignation and its acceptance are not the result of any dissatisfaction on the part either of the pastor or the church; to find the shepherd loving the flock, and the flock loving and honoring the shepherd. It takes note of the impaired health of the pastor, which made pastoral service impossible during a portion of the year now closing. And it has heard with appreciation his views as to a need of rest, and a temporary engagement in some other sphere of labor than the pastorate. In deference, therefore, to his judgment we recognize the relation as dissolved. But we cannot do so without a sincere and emphatic expression of our regard for the retiring pastor as one who according to God's heart has fed his people with knowledge and understanding (Jer. iii: 15). We recognize in him in such scholarship, such practical wisdom, such grasp of the truth and such aptness in the utterance of it, such faithfulness and diligence and usefulness, that it is with extreme reluctance that we think of his passing out of the ranks of the ministry into any vocation however honorable. And we commend him and his to God for guidance,

for quickening alike of the spirit and of the mortal body, for gracious providential care and for whatever service to God will make him the greatest possible blessing to his fellowmen. And we express our sympathy with this beloved church, praying that the Good Shepherd may send them one like-minded with Himself to lead them and feed them, and with their cooperation to make a conquest of this fair and fruitful valley for the kingdom of our God."

PUGET SOUND HAPPENINGS.

By Avondale.

Christmas has come and gone, and now we look for the glad New Year. How swift events succeed each other. Time is ever on the wing.

"Forever haltless hurries Time, the Durable to gain. Be true, and thou shalt fetter Time with everlasting chain."

Tacoma has appeared enfete for the past ten days, and never had such fine displays in her stores nor such a trade as this year. The Associated Charities and the Salvation Army cared for the unfortunate and the improvident; but, as elsewhere, the majority of these are the baneful results of the "frenzied finance" of the gambling hells and the liquor octopus. By the way, Attorney Bain, of the Anti-Saloon League, has shot dismay into the ranks of the gambling fraternity and their allies, the saloon-keepers, by his heroic endeavors to make the poor weak-kneed mayor of Tacoma and the new prosecuting attorney do their duty, by enforcing the laws of the land. Bain means business, and they know it. There may be impeachments before they are aware! Although the saloonists and the gamblers do not care a red cent for the Presbyterians, or the Methodists, or the Congregationalists, or any other church, yet when they unite their forces in the Anti-Saloon League, everywhere there is fear and trembling in the ranks of the enemy.

One thing that struck us forcibly as to the Christmas celebration, was the fact that Santa Claus loomed too large and the Christ-child too small, in the public eye. Even the Salvation Army dinner pot was sentineled by the regulation Santa: there was no appeal "In His Name," or "For His Sake!" Perhaps we may need a return to Puritan simplicity and become Protestants once more!

The First, East and Plymouth churches, Tacoma, had appropriate Xmas services on Sunday morning, when anthems of gladness and delight re-echoed the gladness of the angels' message of heavenly love to our sin-cursed world. The Sunday-school celebrations were held on three succeeding days, but in each case were greeted with packed edifices. The First Church gave up Sunday evening to the exercises, which were under the leadership of the efficient superintendent, Mrs. W. C. Merritt. The various classes made their offerings to the different objects of the churches' benevolences, whilst the songs and choruses were of that high order and excellence which harmonizes with the dignity of the First church.

The East church followed on Monday evening, under the management of Supt. S. E. Guthrie. A bright cantata, entitled "The Four Seasons," arranged by the pastor's wife (Mrs. John Reid), was rendered with much spirit by the juniors, whilst a Star of the East drill, by Miss Jessie Drowley's class of girls, was one of the best productions of the evening. The late pastor, Rev. W. G. Olinger, and the present one, added their quota to the program of the evening, and the usual Xmas tree and pleasantries closed the proceedings.

Plymouth church "felt good" Tuesday evening. It celebrated both the transcendent event in the world's history, the birth of the Christ-child, and also its own birthday. There was a "Love-feast" supper from 6:00 to 7:30 p. m.; then the first annual meeting was held, showing a healthy state of the treasury. With the help of the C. C. B. Society, arrangements have been made to take over the property now resting in the name of Dr. Samuel Greene, of Seattle, who has generously donated $200 towards the building fund. There were originally seventeen members, but eight have been received, whilst one of the members has been called to the Father's house, making the present membership twenty-four. The Sunday-school has quadrupled during the year, and has now an attendance of over 100. When the business was disposed of, the Sunday-school, under the genial sway of Supt. Mrs. H. B. Hendley (the pastor's wife), rendered a very choice selection of Christmas pieces, musical and literary, which was most creditable to all concerned.

Rev. Wm. A. Arnold, of Washougal, writes: "We have just achieved a 'dry town!' Tough little Washougal had all three of its saloon licenses revoked yesterday for law-breaking. I put in the first complaint and got a conviction; others then took heart, and we've got them on the run. May it continue, we all say and pray. Don't forget The Pacific with a letter now and then. It's the only chance we outsiders have of knowing the least thing about the affairs of our church in the State." Oh, no, we won't! Just let us have such snappy bits of information, as to skirmishings with the enemy on the outposts, and all along the line, and you need not fear good Gideon! Address The Parsonage, East Tacoma, from this on.

Rev. J. Morgan Lewis, of White Salmon, informs us that the interest there is increasing, and that the time seems ripe for evangelistic effort. He cries for some competent man to "Come over and help us!" It is certainly one of the very best signs of the times that, on every hand, there is this longing on the part of both pastors and people for a special effort and gracious outpouring of the Holy Spirit. Here in Tacoma, for nearly two months, at the Ministerial Alliance Monday morning sessions, the one great question constantly before it has been the different phases and "modus operandi" of evangelistic work. There is now a strong united effort being made to get competent men of God to carry out a scheme of city evangelism that shall surpass all former efforts in that direction. Brethren, pray for us!

State Evangelist D. H. Reid reports the organization of yet another church at Rosetta, Idaho, after ten days' successful evangelistic effort.

The Rev. W. J. Hindley of Pilgrim church, Spokane, has lately been able to induce his people to "renovate and improve" the auditorium, whereby the comfort of the auditors has been greatly enhanced. On December 18th, p. m., his address was "That Boy of Yours." Do you know him? His comrades? His influences? Have you got his confidence? It is well with the boy? were some of his points. This reminds us that "the only Jacob Riis" was here from New York, a few days ago, when he said that the only hope of this republic was in more sane, practical, sympathetic and earnest endeavor to influence, guide and ennoble our American boys. He has great faith

in Boys' Clubs and Brigades, and urges all parents and patriots to unite all over the land in supreme efforts on behalf of both boys and girls—but as more liable to evil influences, the boys.—Oh, save the boys!

May the New Year be bright with the sunshine of God, warm with the love of the Christ and full of hope and blessed realizations through the power ofthe Holy Spirit, to us all. Amen!

Tacoma, Dec. 31, 1904.

THE INLAND EMPIRE LETTER.

By Iorwerth.

The reports of the annual meeting of the Westminster church, Spokane, gave evidence of progress in all departments. The report of the trustees and deacons pronounced the year just closed the most successful in the history of the church. The amount raised for current expenses, pipe organ and sundry items exceeded $10,000, with over $100 on the credit side to begin the new year. There has been a wholesome growth in membership, and all the auxiliaries, Sunday-school, C. E., Ladies' Aid and missionary societies, and the men's club are in a flourishing condition. The preaching of Dr. Wallace continues to draw large audiences and his labors are indefatigable in the upbuilding of the church materially and spiritually.

The young pastor, Rev. W. M. Proctor, has infused new life into Plymouth church, Spokane, and the members never were more encouraged and enthusiastic than at the present time. A score or more of new members have been added to the church and the congregations are large. A strong men's club has been recently organized.

Pilgrim church, Spokane, under the pastorate of Rev. W. J. Hindley, has made splendid progress during the year. The audiences fill the building, especially on Sunday evenings, and the church is getting a stronger hold upon the community despite the fact that four new ones have been built during the last three years. The interior of the auditorium has been renovated and elegant pews have taken the place of chairs.

The Rev. John H. Prentis, one of the most thoughtful and scholarly of our young pastors, is doing excellent work with the churches of Hillyard and Pleasant Prairie, Wash. He was strong when alone, but his efficiency has been greatly increased since he has found a congenial helper.

Few churches have made greater progress during the year than those of St. John and Endicott, Wash., under the pastorate of Rev. J. A. Henry. From being weak, inefficient and discouraged they have become comparatively strong and self-supporting, and promise to exert an increasingly salutary influence upon the communities.

Rev. T. R. Egerton has succeeded Rev. J. Edwards as pastor of the church at Pendleton, Ore. He has begun his pastorate under favorable conditions as compared with former years. All the improvements on the building that were contemplated were not made, yet the interior was renovated thoroughly, and the outside painted, the furnace was repaired and some improvements were made on the parsonage, costing altogether over $800. Mr. Egerton, who has considerable experience as an evangelist, has announced that he will begin a series of meetings the first of the year to continue indefinitely.

Three months ago the churches of Freewater and Ingles, Ore., were in a precarious condition and considering seriously the matter of identifying themselves with another denomination, but through the efforts of S. S. Supt. Smith and the new pastor, Rev. Mr. Cleveland, they have been revived and are in better condition than for years. A new parsonage has been erected at Freewater.

Rev. T. W. Walters, for fourteen years general missionary for Eastern Washington and more recently pastor of Pilgrim church, Spokane, has started, with his family, on a tour through the Eastern states and across the ocean to England and Wales. Mr. and Mrs. Walters and two daughters expect to be away for five months and will spend about half the time in Wales, after that will travel extensively in Scotland, England, Ireland, France and Germany. They planned to spend the first Sunday in January in Chicago, the second in Scranton, Penn., and after a visit in Crary's Mills, N. Y., his old field of labor, thence on to New York City and take the steamer about the 15th. We bespeak for them a pleasant and profitable time.

LECTURES ON CHRISTIAN EVIDENCES.

Rev. Jonathan Edwards has been delivering a series of eight lectures on "Christian Evidences" in several places recently. This is what Rev. J. A. Henry, pastor of St. John and Endicott churches (Washington), says about the lectures:

"The recent lectures upon 'Christian Fundamentals' by Rev. Jonathan Edwards of Pendleton, Ore., were well received by the people of St. John and vicinity. Mr. Edwards is an able, impressive speaker, and his discourses show a wide range of reading and thoroughness of scholarship, which, together with his genuineness of Christian spirit makes him a power for good in any community to which he may be called to labor. A large and appreciative audience attended his final lecture at the B. & H. Hall on the evening before his departure. Other churches will be fortunate in securing any service they can from Mr. Edwards."
—St. John Journal, Dec. 16th, 1904.

Mr. Edwards is devoting his time this winter in lecturing and conducting evangelistic meetings and is open for engagements for from one night to three weeks. Address, Pendleton, Oregon.

Oregon Letter

By George H. Himes.

About the year 1860, in or near a frontier town in Iowa, a boy was born. That he brought gladness to the hearts of his parents need not be said, because that is the rule, the exception being very rare, indeed. He soon grew to be a winsome lad, as well as a walking interrogation point; but that is a characteristic with most boys—girls, too, for that matter—the writer speaks from an experience with nine. The country school saw him at the head of every class and a leader in all the frolics. He had red blood in his veins, yet he had, withal, a gentle nature. Step by step he advanced until at length he had mastered the course of a frontier academy. Meanwhile he had given his heart to Christ and determined to devote himself to Christian work. An opportunity opening, he entered the service of the American Sunday-School Union as a Sunday-school missionary. This led him to visit many parts of Iowa and also Nebraska. At length he reached Franklin county in the latter state, and there he found a stalwart

Christian farmer, mill man and stock man, many years his senior, however, with whom he counselled much, and at whose home he always found a welcome abiding place. This was about 1880, when the young man was in his twentieth year. After two seasons' effective service, the young man approached his elder friend and said, "Some of the friends say they think I ought to become a minister; what is your opinion?" "My opinion is that if you think of becoming a minister of the gospel you should thoroughly qualify yourself; then there will not be a pulpit in this country that you may not aspire to." The young man thought deeply over his future and remembered the advice given by his elder friend and determined to act upon it. Then their ways separated. The young man went to Evanston. To assist himself in his collegiate course he secured a position in the library, where there were fourteen thousand volumes. In addition to other duties he spent four hours out of each twenty-four familiarizing himself with these works. In due time he was graduated with honor to the institution and to himself and then took a thorough theological course and in turn was ordained. Step by step he advanced, until in less than twenty years he was called to one of the most famous pulpits in the nation, yes, even in the world, which he is most ably filling today. During the twenty-four years since the advice above referred to was given by the farmer in Franklin county, Nebraska, these men have not met but once, and that was at the Chautauqua Assembly at Gladstone Park, twelve miles south of Portland, in July of this year. The Chautauqua management had arranged with the preacher to give two lectures and two sermons during the assembly, he having a national reputation, and the farmer, who came to Oregon from Nebraska in 1890, and whose home is about twenty-two miles west of Portland, determined to have a personal interview with the man whose career he had followed as detailed in the religious press of the country, with absorbing interest. The opportunity occurred on July 24th. The preacher had delivered a great sermon in the morning and at its close the two men met and exchanged salutations, neither forgetting the other, although nearly a quarter of a century had elapsed; but as the preacher had to prepare an evening sermon he could not have a prolonged interview until that duty was finished. Hence an appointment was made for the supper hour. The farmer waited for the preacher, who said that he should not eat anything, bidding the farmer to get his supper. "No, indeed," said the latter, "I prefer talking with you," and suiting the action to the word, the great Brooklyn preacher, for he was none other than Newell Dwight Hillis, and the Oregon farmer went to the woods and poured out their hearts to each other, while sitting on a log, for more than two hours; and the confidences thus exchanged it is not lawful to utter. The farmer in this case was Deacon A. E. Rice of the Hillsboro church, a man among men in the best sense of the word, whom to know is a great privilege.

The State of Oregon and the entire Pacific Northwest, not to say the whole Pacific coast suffered a signal loss on the 21st ult. in the death of Horace S. Lyman. He was the youngest son of the late Prof. Horace Lyman, who was the founder and first pastor of the First Congregational church of this city. Mr. Lyman was born in Polk county in 1855, was graduated at Pacific University, Forest Grove, in 1878, took a theological course at Oberlin, and was ordained in 1891. While he never was a pastor of any church, yet he preached quite often for a number of years after his ordination, and performed a good deal of Sunday-school missionary work. He served as school superintendent of Clatsop county for three terms, giving the best satisfaction. From the outset of his career he developed a strong tendency towards historical writing, and probably has been a larger contributor in that direction than any other half dozen persons in the state; and his writings have always been characterized by the effort to attain accuracy. In his demeanor he was the very soul of gentleness, notwithstanding he had strong convictions along the line of duty, as well as upon all public questions, and never swerved one iota from his convictions in order to gain public support.

He was an idealist in the best interpretation of that word, and no one could be in his presence long without imbibing something of his strong and lofty purpose for assisting to make the world better.

He was utterly without ostentation and had no faculty whatever for pushing himself forward into public notice.

He was a man of incessant activity, notwithstanding he was a cripple from birth, always having to use crutches.

His latest literary effort was a four-volume "History of Oregon," which is perhaps the best work of that kind yet issued in the state and will perpetuate his name.

For twenty-five years the writer has known Mr. Lyman most intimately, having in many respects kindred tastes, and feels that he must pay this feeble tribute to his memory.

Mr. Lyman leaves a brother, Prof. William D. Lyman, of Whitman College, Walla Walla, Wash., and two sisters in Portland, Mrs. Mary Lyman McCoy, and Miss Sarah I. Lyman, to mourn his taking away.

A Happy New Year to all Pacific readers, whithersover dispersed.

Portland, January 1, 1905.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

January 15.

Topic: Am I My Brother's Keeper? Genesis iv: 8-15.

It is a very far cry from Genesis to Corinthians and yet the very spirit of "If meat maketh my brother to offend I will eat no meat while the world standeth, lest I make my brother to offend" is in the passage the voice of "thy brother's blood crieth." Responsibility for our own well being, not only, but also that of our brother and our neighbor is a tenet not only of Old Testament scripture, but of New Testament, and as Joseph Cook was wont to say in his great lectures of the Oldest Testament of the nature of things and Newest Testament of experience as well. The race is a unit. What effects one affects all and no man liveth unto himself.

This truth admits of special application to the subject of temperance—a broad term in its original Biblical meaning, but in present usage by common consent, restricted to control over the appetite for strong drink.

Personal freedom is a priceless boon purchased for us at the cost of much sacrifice and many lives, yet it is an abuse of such to apply the principle absolutely to our privileges in the matter of the sideboard. There

are doubtless individuals (though their number is probably fewer than we are wont to suppose) who can safely for their own good indulge in moderate drinking. Those who have such control over themselves as to render the limited practice without immediate danger. Granted this in the interest of fairness, yet the subject in hand raises the instant rejoinder whether for the weaker brother's sake even such can honorably do it. Take an instance. A number of friends are gathered about a social board. The wine goes round. At that table are both strong and weak. In that company none so weak as to receive immediate harm by a single glass—save one. That one, however, is well known to be in grave danger—has already perhaps suffered from too freely imbibing the liquid poison. One glass might send him to his ruin. Could any amount of personal freedom justify the strong in that company in setting an example of indulgence before that one? Where is thy brother? will be the question when that supper is recalled on the last great day. It is doubtless impossible to trace all the intricacies of the under-currents of influence that bind personalities in a web of responsibility in this world and yet is it not probable that we underrate rather than overrate our answerableness? Cain was responsible for his brother, for his well being, for his life,—so we are. Men say flippantly, "Every man must take care of himself." But no man is competent to take care of himself one hour. The whole web of law, the vast fabric of social institutions, the beneficent whole we call the body politic, are all devised and executed to take care of every man. Independence is a fiction. No man liveth unto himself and no man dieth unto himself. To leave anyone to take care of himself in this world would be the greatest cruelty. No we are and must of necessity be our "brother's keeper" and he ours. We are by every call of the essential human, but especially by every behest of the law of love enjoined on every occasion for the sake of the weaker brother for whom Christ died, to turn our glasses down.

The principle has application to environments as well as to personal conduct. Christians are bound to secure to society immunity from temptation to the fullest extent possible. Therefore if the saloon in the community is a menace to the weaker brother, the obligation is the same as at the social table—the saloon should be turned down. Undoubtedly the saloon is an unmixed evil. It should not be regulated but abolished. If anyone can give a plausible excuse for it, let it be heard. By the saloon we mean that business enterprise, the principal purpose of which is to make money by selling intoxicating liquors over a bar. If a gathering place for men were proposed where a lonely hour might be whiled away in innocent or uplifting amusement or divertisement, that would be another thing, for that is not a saloon. If a salon were suggested, as in the palmy days of the French litteratuers, a men's salon, who would not welcome it? If Triangle taverns were multiplied as in our own Y. M. C. A., who would not be glad? But the modern saloon is a nuisance, a nest of iniquity, a sink of uncleanness, where covetousness is nurtured at the cost of souls. O! it is an utter abomination. In the interests of our brothers and our children, who may yet come under its baneful influence, it ought to be utterly destroyed. Christian Endeavorers ought to stand solid on this question. Anything that will restrict. High license? Yes. That is something gained. Perhaps all that can be secured in great cities. Let us have that; but let us, wherever it can be secured, have total prohibition of the whole nefarious craft. It is difficult to be calm when speaking of such an evil. One feels like the members of the Moscow Svento, after they had read the last communication from the Czar, "As it was impossible to be temperate of speech in view of the situation, they would therefore rise until they could." Only we should rise to plan greater protests and stronger campaigns until that freedom both individually and socially wherewith Christ Jesus made his people free is accorded to every man. Freedom to do everything which is right, but restrained from doing all that is wrong. Am I my brother's keeper? The Bible and Christ says, I am. Therefore we ought to do all that in us lies to see to it that our brother neither stumbleth nor falleth nor is made weak.

THAT WHIPPING POST.

It is said in consequence of a single passage in President Roosevelt's annual message to Congress, a movement has been started in the District of Columbia which may result in the establishment of a whipping-post in the national capital for wife-beaters. In his message the President said: "There are certain offenders whose criminality takes the shape of brutality and cruelty toward the weak who need a special type of punishment. The wife-beater, for example, is inadequately punished by imprisonment, for imprisonment may often mean nothing to him, while it may cause hunger and want to the wife and children who have been victims of his brutality. Probably some form of corporal punishment would be the most adequate way of meeting this kind of crime."

This is all very interesting, but we have no idea that the whipping post is in sight. We think the President chose a very shrewd way of emphasizing his contempt for those miserable wife-beating bipeds. To highten the dramatic effect Mr. Roosevelt should have added that the beaten wife should be given the catoninetail and do the flogging. President Roosevelt knows that wife-beating is only one form of degeneracy. What about the betrayer, the seducer, the insulter, who go about destroying character? We did not take President Roosevelt seriously. One whipping-post in the National capital would give rise to a great many acts of violence in all parts of the Union. The provisions could not be carried out under law. It is an uncivilized method of punishment and cannot be seriously considered. The man mean enough to beat his wife is a defective, a moral imbecile, and to flog such a one would do him no good and greatly demoralize the community. No, no whipping posts for America.—Cal. Christian Advocate.

THE LORD'S PRAYER.

Our Father, God, who art in heaven,
All hallowed be thy name;
Thy kingdom come; thy will be done
In heaven and earth the same.

Give us this day our daily bread;
And as we those forgive
Who sin against us, so may we
Forgiving grace receive.

Into temptation lead us not;
From evil set us free;
And thine the kingdom, thine the power
And glory, ever be.

—Adoniram Judson.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter. Lesson III.

John 1: 35-51.

Jesus Wins His First Disciples.

January 15 ,1905.

Origin always fascinates. Every Book of Genesis is attractive. This is the "beginning" of the Christian Church. The interest ordinarily attaching to the start of things is in this instance greatly enhanced by the sacred character of the institution, its phenomenal history, and its world-wide and beneficent effects. The story of the call of the first disciples is here told with a charming frankness and simplicity. The circumstance has been aptly called the cradle of the Church.

Jesus himself had just come from the wilderness and the "naked and arid mountains of malediction." In that awful solitude he had been with God for forty days. Glimpses and suggestions of the exercises of his soul are given us. He had struggled out into an understanding of his divine mission, more or less clear. He had accepted it right royally. He had developed a general plan of procedure to which he faithfully adhered to the close of his career.

It was no fortuitous incident that Jesus came to the place where John was baptizing. He came to the fords of the Jordan as to a human quarry, from which he could select living stones as the foundation of that spiritual structure he intended to rear. Nor was he disappointed. He found five out of twelve of his apostles there.

When John the Baptist saw Jesus coming, he recognized him as the Messiah, the latchet of whose shoes he felt himself unworthy to unloose. He gave the Master a respectful, but at the same time a joyous, welcome, and unequivocally cast the full weight of his phenomenal influence upon the side of the Teacher, no shade of jealousy crossed his noble heart. Looking and pointing, he cried, "Behold the Lamb of God!" A brief sentence, but long enough to tell the story of the divine paternity and pity. The next day, on the reappearance of Jesus (not accidental, but designed), John repeated his significant exclamation with even increased emphasis. It was a practical dismission of his own disciples, concerning which John and Jesus may have consulted and arrived at an understanding. It is as if John had been saying to his own followers, "Whoever wishes to leave me now and attach himself to this great Teacher, is at full liberty to do so." Two of the choicest spirits among his converts take the hint and separate themselves forever from John to follow Jesus. The Nazarene hears their footsteps, and, turning, encourages them with look and word. They are drawn to him, as iron to the magnet. Under the fresh-cut boughs of a pilgrim-booth, or in the cool depths of some grotto, they sit at his feet, and learn of him, their hearts burning within them as he unfolds to them the principles of his kingdom. Then and there was kindled in the human soul of Jesus that love which made John evermore his bosom companion. Andrew coveted his brother's superior abilities for the service of his new-found Master. He rested not until he had communicated to him his momentous "find," and had brought him to Jesus. The next day he saw the addition of the fourth disciple in the person of Philip, who showed the spirit of a true convert by immediately bringing another to Jesus in the person of the guileless Israelite, Nathaniel (Bartholomew).

From this circumstance the paragraph has been well called a chapter of eurekas, a series of findings—Jesus finds disciples. They find their friends. "We have found!" one of the most impressive declarations of the Bible.

Mosaic from Commentaries.

Two disciples: Account of an eyewitness one named subsequently: habitual reserve concerning himself accounts for his silence.—Camb. Bib. The giving of one name suggesting a personal reserve in regard to the other. —Lange. Looked upon Jesus: Eye steadily and continuously directed toward him.—Lange. As he walked: Took leave after coming to an understanding respecting their conduct toward each other.—Ibid. Next day: Upon the testimony of the first day the two disciples of John did not follow Jesus. Felt it involved departure from old master. Next day was the day of their calling and decision. Behold the Lamb: Disciples of John yesterday had heard the same words. No doubt some explanation had followed. Repetition of words all that was necessary to cause the disciples to go personally to the Lord. —Lange. Followed Jesus: Profound reverence in expectation of great things.—Ibid. What seek ye? Question not so much designed to test their motive as to relieve their embarrassment.—New Century. Anticipating, yet meeting, their seeking.—Lange. Where abidest thou? Inquiry showed that in coming to Jesus they were seeking personal communion with him.—New Century. Not seeking something from him, but himself, an intimation that they wish to speak to him in quiet. —Lange. Come and see: Unmistakable allusion to rabbinical formula.—Ibid. Come, and ye shall see.—Camb. Bib. Gracious invitation, straightway accepted.—New Century. Tenth hour: Four o'clock p. m.—New Century. First hour of his Christian life indelibly fixed upon the memory of John.—Lange. Found the Messiah: Great and joyful eureka: Expected forty centuries.—Ibid. Beheld him: penetrating look: mental miracle: Immediate discerner of character.—Ibid. Follow me: An invitation to traveling companionship. How much Philip understood of it at the time, impossible to say. Much or little, he was not disobedient.—Ibid. Good out of Nazareth: Not objection, but astonishment.—Ibid. Come and see: Watchword of the Christian faith. —Ibid. Verily: Hebrew amen. Heaven opened: Now are heaven and earth become one thing, and it is as if ye sat above and the holy angels ministered to you.—Luther.

The Teacher's Lantern.

There were "calls" and "calls"—calls in Judea and afterwards in Galilee. Preliminary and final calls. When this is borne in mind there is no conflict in accounts. Discrepancies are in appearance only.

From the probationary calls the disciples were afterward dismissed to attend to their worldly affairs, and while doing so in their old and familiar environments, and free from excitement of novel situations, to think on what they had seen and heard. Their third and last call is recorded in Luke v: 1-11. These calls were progressive.

Andrew, after finding Peter, practically drops from the narrative, being only mentioned in an incidental way later. He is one of the inconspicuous apostles, yet his name is as deeply graven on the foundations of the New Jerusalem as any of the twelve. No doubt he wrought well and nobly, but to have brought Peter, alone would have achieved immortality for him.

Honorable doubts can always be

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foods—light, delicate hot-biscuit, hot rolls, doughnuts, puddings and crusts—are not only anti-dyspeptic in themselves, but aid the digestion of other foods with which they assimilate in the stomach—the joint, the game, the entree—important parts of every meal.

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overcome by the facts of experience. The challenge is still ringing, "Come and see!" The experimental test is the truest and most satisfactory of all. There is no substitute for it.

Friendships may yet be utilized for the kingdom of God, as Philip's for Nathaniel was.

Jesus calls. He does not force. It is the paradox of history that men ever believe that the kingdom of peace could be established by the weapons of war.

The kingdom of heaven, in its essence, consists in a state of the human soul. It is subjective, not objective; spiritual, not material. It can only find entrance and growth by the consent of the individual. That was a monstrous sight—the Roman "Christians" holding the drawn sword over the kneeling "heathen" tutors while they baptized them.

There is a vast difference between mediate and intermediate knowledge of Jesus. The former comes through secondary sources, Scripture, and testimony of others. The latter is direct and conscious communion with the Lord.

The call is for greater moral earnestness in social relations. The aim of friendship is not possessing entertainment. The question is, What do I stand for in the eye of my friend? What do I interpret to him?

A NEW YEAR'S RESOLUTION.

Hilda Graham was a very sweet little girl, but she was also a very untidy one. Her mother tried in vain to break her of this habit, but Hilda seemed to get worse as she got older. When she came home from school she would throw her hat on one chair, her coat on another, while her school books were generally strewn from one end of the room to the other. She was also very careless about her own little room. Her mother would sometimes spend half the morning picking up after her. She would go to school in the morning half the time with her shoe-strings untied and invariably she would leave her waist-belt at home which often caused her no small mortification at school.

This untidiness of Hilda's vexed her mother a great deal and she often wondered why she was blessed with such an untidy child. "Hilda is incorrigible," she was saying to her sister, who had dropped in for a visit, and who as usual found Hilda with her hair flying in ev-every direction and with everything one could think of scattered around her. She was reading one of her story books and paid no attention to her mamma's words.

Just then the door-bell rang and Hilda flew to open it and welcome one of her schoolmates, who asked her to go down town for her.

When Hilda had gone her aunt said: "Louise, I have thought of a plan which I think will work splendidly. You know, my boy, Leslie, is coming to stay with you until New Year's. Well, I will get him to bring his camera, for he is so fond of taking snap-shots. Oh, we will fix Miss Hilda all right," and she laughed gleefully.

Hilda's mamma consented rather reluctantly to the plan. She did not like to hurt Hilda's feelings, but she said she would do anything for Hilda's good. Soon Leslie came and filled the house with sunshine by his jolly ways. Hilda almost worshiped her cousin, and the first week of his visit she was more careful of her appearance and more tidy in her ways. But the second week she relapsed into all her old ways, and then Leslie had his chance.

Hilda awoke early New Year's Day and found a beautiful blanket of snow everywhere. Then she reached eagerly for the packages piled up at the foot of her bed. The first one was from papa, a beautiful opal ring. "Just what I wanted," she exclaimed, delightedly. Mamma's present was also a very acceptable one. Then she came to a queer square package tied up with pale, pink ribbons. She smiled to herself when she saw "A Happy New Year, from Leslie," but the smile quickly changed to a frown at what she saw.

Just then her mother came in, and Hilda burst into tears. "Oh, mamma, am I as bad as that?" she sobbed, pointing to the pictures which showed her in all her untidiness. "I will never speak to Leslie again. I never thought he could be so mean."

"My child, you must not blame Leslie. It is mine and Aunty's fault. I did so want to cure my little girl of untidiness."

"Dear mamma," she whispered, "I will make a New Year's resolution not to be untidy again."

Hilda thought she would never get those horrid pictures out of her sight, but she kept her word, and the next year, when Leslie came, a neater little girl than Hilda Graham could not be found anywhere. —Ram's Horn.

BEGINNING THE NEW YEAR.

When writing to his people at the beginning of a new year, Mr. Spurgeon gave them this cheery, helpful message: "If the eyes of the Lord will be upon us, his people, from the beginning of the year to the end of the year, what shall we do? Why, let us be as happy as we can during this year. You have your trials and troubles to come—do not expect that you will be free from them. The devil is not dead, and sparks still fly upward. Herein is your joy—the God and Father of our Lord Jesus Christ will never leave you nor forsake you. Up with your standard now, and march boldly on! In the name of the Lord set up your banner and begin to sing. Away with carking care; God cares for us; the sparrows are fed, and shall not the children be? The lilies bloom, and shall not the saints be clothed? Let us roll all our burdens upon the Burden-bearer. You will have enough to care for if you care for his cause as you should. Do not spoil your power to care for God by caring for yourself. In the new year, let your motto be, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.' By taking thought you can not add a cubit to your stature, nor turn one hair white or black; take, then, no anxious thought for the morrow, for the morrow shall take thought for the things of itself. Lean upon your God, and remember his promise, that as your day is so shall your strength be. 'I would have you,' says the apostle, 'I would have you without carefulness.' He does not mean, I would have you without economy, without prudence, and without discretion; but he means, I would have you without fretfulness, without distrustful care; I would have you be without care for yourself, because the Lord's eyes will be upon you." —Selected.

HOW TO BEGIN THE NEW YEAR.

Dr. Cuyler says: "Begin the new year with a solemn promise to your conscience and your Master that you wi' take a new departure. Some people sneer at promises and point to the ease and frequency with which they are broken, but every fruit-tree issues its promissory notes in white blossoms every spring—no blossom, no fruit—and thus each promise that the Christian makes to do better is a blossom which, if he faithfully tries to keep it, will surely bear fruit. God will renew our strength and help us to persevere in every fresh start which we desire to make."

Thomas a Kempis says: "If every year we should root out but one fault at a time, we should become perfect men."

Let the coming year be one of earnest and fervent prayer. Let us spend much time with the Holy Spirit, upon our knees; let us try to break away from the worthless things of life, and as we start afresh for ourselves, let us remember others and be ready to seize any opportunity of extending a helping hand. Let us put away everything which would make us alien from Christ, and, as a writer puts it, "Let us march into the new year with locked step and our colors flying."—The Christian Work.

Lady—And you cooked for Mr. and Mrs. De Jones for two years, you say? Applicant—Yis, ma'am. Lady—Why did you leave them? Applicant—Oi didn't lave thim, ma'am; they wor afther lavin' me. Th' both av thim doid av dyspipsie, ma'am.—Chicago Daily News.

Too Little Praying.

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief of our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Donar.

Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.—Ps. li: 1-3.

The greatest power within reach of a man is not physical strength, nor mechanical force, nor electricity, nor steam, nor political power, nor intellectual power, but spiritual power. It is not by might nor by power, in a worldly sense, that humanity is to be redeemed from ignorance and poverty and sin, but by the Spirit of God. "Ye shall receive power after that the Holy Ghost is come upon you." This is the promise which the Lord made to his disciples, and it was so. When they drew near to God and gave themselves up to his will and service one could chase a thousand, and two put ten thousand to flight. They laid hold of the secret of the almighty and had power in prayer, power to persuade men and pull down the strongholds of sin. The gates of hell could not prevail against them. The secret of power is now an open secret. It has been revealed in these last times. It is so plain that a child may understand it. If we shall draw near to God he will draw near to us. If we will hear his voice and open the door he will come in.—Christian Advocate.

The saloon is the foe of domestic life and of all the sterling virtues which make good citizens; it is responsible for the ruin of many of the brightest of each generation, catching them in legalized traps as they come upon the stage; in addition to its own power for evil it is the near kin to the gambling den and the house whose guests the proverb three thousands years old declares are in the depths of hell.—New York Christian Advocate.

Our Meat and Drink.

I know that many of you are puzzled to know in what direction to start to help Christ to help the world. Let me say this to you in that connection: Once I came to a cross roads in the old life, and did not know in which direction God wanted men to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or in the class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—Henry Drummond.

Intemperance produces more idleness, crime, disease, and misery than all other causes put together.—London Times.

In our day God often employs stormy providences for the discipline and perfecting of his own people. He knows when we need the drenchings. Every raindrop has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger, and holier man or woman for terrible afflictions; there has been a clear shining after rain.—Theodore L. Cuyler, D.D.

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If you should reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.